

MYSTERIES DISCOVERED.

OR

A *Mercuriall* Picture pointing out the
way from BABYLON to the holy
City, for the good of all such as during that night
of generall Errour and Apostasie, 2 *Thef.* 2. 3.
Revel. 3. 10. have been so long misled
with *Romes* hobgoblins.

By me PAUL BEST Prisoner in
the Gatehouse, *Westminster*.



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MYSTERIES DISCOVERED.

CHAP. I.

BEing so extreemly necessitated after so manifold a manner, as first for the discharge of my conscience to God, and man; that woe is mee if like a fearful or idle servant I should bury that simple talent; Secondly, for the vindication of my reputation, if I should sit downe in silence, I might seeme to be an accessory to the false accusation of those that blast me with the most odious infamy of blasphemy (to deny the heavenly Trinity, and Jesus Christ to be our blessed Saviour,) and the truth of the sacred Canonickall Scriptures; Lastly, by my long and excessive indurance, being that I cannot procure by the best friends I have, or of those that are appointed by the Parliament, a Petition to be presented to the Honourable House of Commons in Parliament, to omit, that I cannot receive that small Annuity due unto me out of *Yorkshire*, besides the false reports of injurious and ignorant persons, that I am not onely a most debosh'd, and desperate, but a distracted and mad man; which I hope will be a sufficient plea to indifferent judges for the publishing of my bonds. And I appeale to my Countrey and all good Christians, whether or no by so long imprisonment, without any allowance, or having a determinate hearing,

notwithstanding above 100 Petitions printed and written to the House in generall, and the most eminent (and concerning members) I be not debarred of Christian, but of the liberty of a Subject contrary to Law, Ordinance of Parliament : equity and humanity. So that without a speedy remedy of such common continue, and unheard of cruelties our ensuing end is like to be worse then that which we suffered in our late Civill Wars. For it is not the continuance of our mock-fasts that will excuse, so long as our oppression continueth, *Isa.* 58. 5, 6. &c. yea, of such as conclude their Fasts like that of *January* 28th. 1645, at *Westminster*, with a consultation how to murder an innocent, and that after a most cruell (more then Heathenish manner without any legall hearing) much lesse laudable proceeding : (being not allowed of the Divines once to oppose, or yet to give an advised Answer by writing) Lord, lay not this to their charge, being but an intent (through ignorance) which by Gods providence, and the more gracious of the Parliament was prevented.

For my discovery of two grand mysteries, viz. that anomious or lawlesse mystery, *2 Thess.* 2. from the third to the thirteenth Verse, As also *Revel.* 17. 1, 5. and its opposite, *Revel.* 10. 7. the mystery of God, to wit, the Father and Creatour, 14. 17. For the better cleering of which misty mysteries, Imagine some great King like some of the old *Persians*, that would seldome or never be seen of the people, should send his sonne and heire fully acquainted with his will and pleasure, as his vicegerent plenipotentiary and prolocutor, whether the sonne being equivalent (to use that terme) in way of reference, *John* 14. 9. as 13. 20. *1 Thess.* 2. 13. be in himself coequall to the King, for that (as) *John* 5. 23. is an Adverbe of like quality and not equality ; this we know that God the Father is that invisible and indivisible King, *1 Tim.* 1. 17. 6. 15, 16. *John* 1. 18. 5. 37. *1 John* 4. 12. and that the inauguration or anointing of our blessed Saviour was his baptisme, *Matth.* 3. 17. 4. 17. *Acts*

Acts 1.22.10.37. which is therefore termed the beginning, viz. of his Gospel, *Iohn* 1.1. 1 *Iohn* 1.1. and that new creation, 2 *Cor.* 5.17. so that Christ is to us both God and his Word, as *Moses* was to *Aaron*, and *Aaron* to him, *Exod.* 4.16. nor that a word is Christ, or Christ life everlasting, but in a figurative sence after a Scripture manner and meaning, according to the character of that beloved Apostle, as *Erasmus* observeth in his argument to his Epistles, and *Hierome* in his Preface to his Gospel sheweth that this Apostle had a speciall intent to confute *Corinthians* and the *Ebionites* that affirmed Christ to be but an ordinary man the sonne of *Ioseph*, &c. this Apostle being the best Commentator of his own meaning; how Christ is said to be that visible God, as *Isa.* 40.7. the word, *Iohn* 3.34. yea, and palpable word, 1 *Iohn* 1.1. life eternall, 5.20. that Lambe of God, *Iohn* 1.36. our Pascheover, 1 *Cor.* 5.7. the rock 10.4. *David* our King, *Ezek.* 34.23. *Hosea* 3.5. in them typicall predicationes, and the like, *Iohn* 15.1. *Matth.* 17.12. *Is.* 1.10. *Revel.* 11.8. by a Metaphor, or Metonymy, as *Perkins* and *Alsted* in their Tracts of sacred Tropes; where *Alsted* expounds that 1 *Cor.* 15.28. then shall the sonne also himself be subject, that is acknowledged to be.

CHAP. 2.

TO come to the Question whether Christ (after the doctrine of *Athanasius* in his Symbole) be coequal with the father? Wee know what charge the Apostle giveth, *Gal.* 1.10. against such setters up of new Creeds without warrant, contrary to the first and great Commandment set forth by proclamation of the great King, expressly testifying not only his unity, *Deut.* 6.4. *Psal.* 83.18.86.10. *Isa.* 37.16. &c. &c. &c. but also his supremacy and majority,

rity, *Psal.* 13. 5. 5. *Joh.* 10. 29. 14. 28. *Ephes.* 1. 17. 4. 6.
Luke 1. 32. *Joh.* 17. 3. *Mark* 13. 32. in exclusive and su-
 perlative expressions: Of which see more, *Mat.* 20. 23. 27,
 46. *Iohn* 20. 17. *Heb.* 1. 9. *1 Cor.* 15. 28. the son being te-
 nant in Capite, to God the Father, *1 Cor.* 11. 3. both for his
 words, works, and honours, *Iohn* 3. 34. 5. 19. *2 Pet.* 1. 17.
 and therefore not coequall, for without contradiction the
 lesse is dignified by the greater. Also God and Christ are
 distinguished, *Iohn* 14. 1. *1 Thess.* 3. 11. it being an ob-
 servation of the learned *Erasmus*, that where God is put
 absolutely the Father is understood, as *Iohn* 8. 54. To come
 to the offices of Christ our Mediatour, *1 Tim.* 2. 5. as a
 King, *Acts* 17. 31. *Matth.* 25. 34. as a Priest, *Heb.* 7. 24. of
 a Prophet, *Deut.* 18. 18. according to that most usuall epi-
 thite of his sanctification, the Son of man, denominations,
 being for the most part taken from the more worthy, so
Joh. 8. 40. *Acts* 2. 23. 13. 38. *Rom.* 5. 15. *1 Cor.* 15. 21. *Col.* 1
 15. *Heb.* 2. 16. 4. 15. 2. *Esdras* 13. 25. 32. which were to
 no purpose if the better part of his person were not man:
 there being but a graduall difference betwixt him and
Moses and us, *Heb.* 3. 5. 6. 4. 15. *Rom.* 8. 17. there being
 not one such word, or any one text tending to that purpose
 in the whole holy Scriptures, but many to the contrary: If
 we have respect to the scope, coherence, analogy, and the
 originalls, in discerning figurative forms and phrases ac-
 cording to the sense and meaning, which is the spirit and
 life of the two Testaments, *Revel.* 11. 11. whereas the letter
 is but the corpes common as the high-way throughout
 Christendom. Wherefore to speak definitively of the
 heavenly Trinity. I beleeve the Father to be God him-
 self, as *1 Thess.* 3. 11. expressed by these adjuncts, the God
 of heaven, *Revel.* 11. 13. the living God and Father, *Joh.* 6.
 57. 69. and that the Son is our *Messiah*, 4. 26. whom God
 made Lord and Christ, *Acts* 2. 36. Prince and Saviour, 5.
 31. And that the holy spirit is the very power of God,
Luke 1. 35. 24. 49. as *1 Cor.* 2. 11. or the Father God essen-
 tially,

tially, the Sonne vicentially, the holy Spirit potentially, or the Father God above all, *Ephes.* 4.6. the Son of God with us, *Math.* 1.23. the holy Spirit God within us, *1 Cor.* 2.16. but for the Son to be coequall to the Father, or the holy Spirit a distinct coequall person I cannot finde; and I beleeve that these three are one, or agree and conspire in the substance of the same truth to salvation. See *1 Cor.* 13.13. *1 John* 5.8. of two Trinities without coequalls, or yet persons. * And that of three coequall persons to be but the Chappell of *Rome*, for the Church of Christ, and that which keepeth the rest of the World in the Popes powne forth of his fold, both the *Jews* that beleeve the Old Testament, the *Turk*, and the Great *Mogoll*, &c. according to the dictate of common intelligence, not corrupt in this kind by a contrary habit, who cannot be brought to beleeve in a Trinity implying *Polytheosie*, or *Apotheosie*, i.e. many gods or a man-god. So that the denying of a second Deity or Godhead is not destructive of faith, but onely removes it from a false foundation to a true, that is God the Father by Christ Jesus, *2 Cor.* 5.19. *1 Pet.* 5.10. for that *John* 5.18. was a misprision of the *Jews* proceeding from their ignorance, as may appeare, *10.* 34,35,36,37. by our Saviour his own Comment.

* *Purchas*
Pilgrimage.
Covert's Tra-
vels.

CHAP. 3.

TO answer objections of Scriptures wrested by that third semipagan Century, and a prepossessed posterity; as in *Gen.* 1.26. Let us make man, which in the next verse, also 5.1,2. six severall times; and *Math.* 19.4. *Mark.* 10.6. is expounded in the singular number like that, *Gen.* 11.7, 8. which were a contradiction, not an exposition, and that *Elohim bara*, the Gods made in the first Verse, a solecisme and not an Hebraisme, being a figurative consultation with his

Buxtorfii the-
saur. 2. 10.
Drusius uno
Elohim.

his wisdom, or communication with the holy Angels by way of approbation, as 1 *Kings* 22. 19. *Iob* 1. 6. or enallage of the plurall number for the singular, for the more honour, * as *Iob* 18. 2. *Dan.* 2. 36. *Iohn* 3. 11. as Kings write in the style of Majesty after the manner of the holy tongue, see *Gen.* 24. 9. of *Abraham* his Masters, *Iosh.* 24. 19. hee is holy Gods, *Is.* 19. 4. 54. 5. &c. but to infer three coequal persons from thence, the person of Christ (according to the flesh) nor then existing is altogether inconsequent; of the like sort seems that to be, *Eccles.* 12. 1. if parents be not implied.

2

For them high and glorious Epithites, *Isa.* 9. 6. of a man-child that was to be born, it is granted, they are very great and excellent, yet well befitting our blessed Saviour, the founder and governour of his Church; of whose wonderfull birth and works wee have sufficient testimonies; being of his Fathers most intimate Counsell, a mighty God (not almighty God) above all appellative gods, 1 *Cor.* 8. 5. *Revel.* 1. 5. the everlasting Father, or of the Age to come, (as *Ierome*) eyther by way of Regeneration, and that by an excellency or equivalency; as *Iohn* 14. 9. of whose government although there were a beginning, *Heb.* 10. 6. yet shall there be no enduring the term militant, or of mortality, 1 *Cor.* 15. 26. So that it is not a small thing for Christ to be so dignified by the Father, unlesse hee be deified and equallized with the Father, see *Gen.* 41. 43. *Exod.* 34. 14. 1 *Sam.* 18. 23. *Ester* 6. 9. as *Is.* 49. 6.

3

That *Jer.* 23. 6. is but an argument from the name for some relation to God, as *Gen.* 22. 14. *Exod.* 17. 15. *Judg.* 6. 24. 2 *Sam.* 6. 2. as it may appeare, 1 *Cor.* 1. 30. 2 *Cor.* 5. 21. unlesse wee would make *Iehovahim* gods. in the plurall, which were dissonant to that incommunicable name.

4

That *Zach.* 13. 7. speaketh of a sociall and not a coequal party, as *Iudg.* 18. 20. *Acts* 15. 28. God and Christ concurring as sociall causes, to wit, primary efficient, and principall instrument in the businesse of salvation, *Iohn* 6. 44. 14. 6. 1 *Iohn* 1. 3. 6.

CHAP.

CHAP. 4.

THAT *John* 2.29. is an Enallage of the active for the passive, and is spoken declaratively, as 20.23. *Levit.* 13. and 14. &c. of the Priest cleansing the Leper, like that, *Gen.* 41. 13. by that divine power wherewith God endowed him, *John* 5.29. there being so many testimonies to that purpose, *Acts* 2.24. 13.31. *Rom.* 4.24. *1 Cor.* 15.19. *2 Cor.* 4.14. *Gal.* 1.1. *Ephes.* 1.20. *Col.* 2.12. *1 Thess.* 1.1. with *Heb.* 13. 10. &c.

1

That *Acts* 20.28. in some Translations is with that peculiar bloud, and not Gods own bloud which is absurd.

2

That *Rom.* 9. and 5th. is spoken of Christ, as he was an Israelite by kinde, with the like clause to that, *Rom.* 1.25. *2 Cor.* 11.31.

3

That *Philip.* 2.6. should be tooke not upon him the equality of a God, Lord or Master, as *Posselius* and *Pusor* shew; the Apostle exhorting them by the example of Christ, who being in a twofold form, as *John* 13.13. *Gal.* 4.1. took upon him the form of a servant, wherefore God hath highly exalted him, as Verse 9th. so that *John* 20.28. is as much as Lord and Master, like *Elohim* and *Adonim*, for the truth of Christs resurrection was that which *Thomas* doubted, and not his Deity.

4

That *John* 8.58. of Christ his being before *Abraham*, is to be understood in place and dignity, as Verse 53. and not time (as appeareth) by circumstance 57: like that 1.15.30. of the *Baptist*.

5

That 1 *John* 5.7. 8. be the same in effect, like that, *Mar.* 10.8. one by conspiration, or conjugation, not individuation, as 1 *Cor.* 6.17. *John* 17.21. *Acts* 4.32. *Heb.* 2.11. *Jer.* 32.39. otherways we should confound the Trinity by such an Unity.

6

Sixtinus Ama-
ma Gram. an-
not.

7

That *John* 17.5. is a Scripture *Prolepsis*, in regard of divine anticipation; as may be gathered from that 13.31, 32. *Luke* 24.26. according to *Revel.* 13.8. so *Jer.* 1.5. in regard of Gods fore-knowledge and decree; *Acts* 2.23. *Gal.* 1.15. *Ephes.* 1.4.3. 11.2 *Tim.* 1.9.

8

That 1 *Pet.* 3.19. is understood of *Noe*, as in the next Verse, who by the same spirit (1 *Cor.* 12.4.) preached whiles the Ark was in preparing; before Christ began to preach, *Mat.* 4.17.

9

That Christ in the *Revelation* is called *Alpha* and *Omega*, so is the Angell, 22.13. it being usuall to attribute that to the ministeriall cause, which is proper to the primary, *Gen.* 22.15, 16, 18.17. *Exod.* 3.6.7. *Judg.* 2.1. *Josh.* 1.11.15. 2 *Esdras* 7.3.

10

For that which some contend, the first Chapter to the *Hebrews* to be of the sonne, they are to observe the manifold transitions; as first of the Father, 2, 3, 4. of the Son, 5, 6, 7. of the Angels; 8. to the sonne; 9, 10, 11, 12. to the Father according to the 102 Psalmes in which not a word of the Son; 13, 14 of the Angels again; so that in the sixth Verse is understood of a secondary and not supreme worship, like a shadow to the person it belongeth to, 1 *Chron.* 29.20. so that inference of the whole first Chapter to the *Hebrews*, is a fallacy from a part to the whole.

11

That *John* 1.3. All things were made by him, is not meant of this materiall world, as appeareth by the 10 verse, but according to the subject intended, the new creation, 2 *Cor.* 5.17. according to that, *Heb.* 1.2. which ought to be ages, and not worlds, see 2.5. concerning spirituall and eternall things, as 2 *Cor.* 4.8. *Col.* 1.16.

12

That Christ is said to be our Saviour, we may read the like of others respectively in their kinde, *Judg.* 3.9. 15. *Isa.* 19.20.

13

That *Pro.* 8. 11, only argues that Gods wisdom was alwayes present with him, and doth infer his holy spirit,
Ier.

Ier. 10. 12. *Iob* 33. 3. as *Wisd.* 7. 25. to which actions are attributed, *Prov.* 8. 1. by a Protopopie of a person, as *Psal.* 85. 10, 11.

That Trifagie, *Isa.* 6. 3. is a reduplication expressing the excess of the action or affection, as *2 Sam.* 18. 33. *Prov.* 31. 2. *Deut.* 13. 14. Wherefore let us labour to reconcile Scripture by Scripture, and by no means admit of an absurd sense.

14

CHAP. 5.

THat which is objected that Christ were not a sufficient satisfaction if he were not equall to the Father; is dissonant from the condition of remunerative justice consisting in a Geometricall proportion of acceptance by the partie offended, the party offended being sinfull man, besides that inferreth imminution to Christ his most precious blood, *Mat.* 26. 28. *1 Tim.* 2. 6. *Heb.* 10. 29. *1 Pet.* 1. 19. *Revel.* 12. 11. *Iohn* 15. 3.

For a corollary I will conclude with that, *Exod.* 34. 14. *Because the Lord whose name is Zealous, is a zealous God, and will not give his glory to another.* as *Isa.* 48. 11. having no equall in heaven, as *Psal.* 89. 6. *Isa.* 48. 11. for to add or subtract to and from equals, maketh them unequall, equals agreeing in the same common measure, as *Revel.* 21. 16. So that if Christ be equall to the Father, as touching his Godhead he is so much more by the addition of his manhood, which I now doe more then suspect to be that *2 Thes.* 2. 4. of that Catholike professor in a Romish sense, according to the Originall at *Thessalonia*, *Hist. Tripart.* 9. 7. and if this, that, and another person, be equally God, Almighty, Eternal, &c. (three ones make three, as well in the greatest persons as least parts, also if the Son be from

the Father, and the holy Spirit from both by a personall generation and proceſſion, there muſt needs follow a *Hyleſeron proteron* in the Deity, to ſay that from God to naturals is inconſequent, it is to be noted that for particular reſpects, God having a voluntary agent, and that infinite, doth whatſoever he pleaſeth, even beyond ordinary means, yet in generall reſpects, there is good conſequence to and from God, with naturals obſerving the diſtance that is due to his Maſteſty, as *Malac. 1. 6. Mat. 5. 48. 7. 11.* Wherefore to make Chriſt coequall to his Father, is to mak another or a falſe Chriſt, or (to deal plainly with friends) an Idoll Chriſt, or two Gods (as much as in us lyeth) the great indignity to his imparalleld Father, which the indignation of his moſt pious Son, in wounding the Father through his ſides, and I feare that which we now, and others hereafter ſhall ſuffer for, as *Revel. 6. 16, 17.* for as it is high Treafon to equallize even the Kings Sonne, with the King himſelfe, ſo it is high blaſphemy to equallize the firſt borne of every creature, *Col. 1. 15.* with the Creator himſelfe, *Rom. 1. 25.* and I ſuppoſe that blaſphemy of the Beaſt, with ſeven heads and ten hornes, *Revel. 13. 1, 3, 5, &c.* and that myſtery of iniquity written in the forehead of the G. Where, *17. 5.* diametrally oppoſite to that of the Fathers name, written in the forehead of the 144000, *14. 1, 7, 7, 3, &c.*

As for that common evaſion, applyed to Chriſt as he is God, and as he is man, it is contrary both to reaſon and Scripture, to limitate by ſo great a diſparity, as *Hof. 11. 9.* for I am God and not man, *Iſa. 31. 3. 40. 17.* implying contradiction, as he is, and as he is not, and is but a preſumptuous begging of that which is in queſtion, and if it be illogically to limitate by a ſuperiour, or ſubordinate (as the Pope errs, not as he is Pope, but as he is man) it is much more abſurd to limitate by a diſparate, and that of infinite diſparity, to omit that *Luke 2. 40.* the grace of God was with him, and *Act. 10. 38.* for God was with him, which were

were an idle tautologie if he were God, onely he is called God by a metaphor, as *Gabriel* a man, *Dan.* 9. 21. and *Judas* a devill, *Iohn* 6. 70.

CHAP. 6.

THus we may perceive how by iniquity of time the re-
all truth of God hath been trodden under foot by a
verball kinde of Divinity, introduced by the Semi-
pagan Christians of the third Century in the Western
Church, immediately upon the ceasing of the Heathenish
Emperours, who for their open hostility were likened to a
Lyon, *2 Tim.* 4. 17. as their successors to a Dragon, for their
serpentine subtilties, continuing 1260 years, begun by the
first Nicen Councill about 328, and made Catholike by the
Imperiall decree at *Thessalonica*, 342, *Hist. Tripart.* 9. 7.
but that prescription is no plea against God, and God be
thanked, the time of this generall Apostasie is expired, the
mystery discovered, and the unity of God, *Zach.* 14. 9.
come upon the stage, Covenant. The second particular,
that I cannot forbear but to cry out with the people, *it is*
fallen, it is fallen, Babylon the great, whiles I perceive that
first resurrection from Antichristian error, as *Napier*, and
the calling of the Jews comming so fast on, *Rom.* 11. 15,
&c. to make one sheepfold, *Joh.* 10. 16. Wherefore to
make the G. Whore stigmaticall, first, by her brand in the
forehead, *Revel.* 17. 5. by that which is in the very frontis-
piece of all the Catholiks Confessions concerning the Tri-
nity. Secondly, by prescription (or marke in her hand)
thereunto *Revel.* 13. 16. Thirdly, by her seat and place
notorious, by seven hills, and ten Kingdoms, 17. 9. Fourth-
ly, by that so well known name *Latemos*, 13. 18. as *Monlira*
in his accomplishment of Prophecies. Fifthly, by her
per-

persecution of the Saints, 12, 13, 7. 17. 6. *Dan.* 17. 21. Sixtly, by a heathenish *Polytheosie* of many Gods, and *Apotheosie* of a man-God. Seventhly, by her *Tricotemy* of the three Catholike professions, *Revel.* 16. 19. holding with the Whore in tail generall.

CHAP. 7.

Howsoever *Constantine* by Gods providence was ordained for ceasing the heathenish persecutions, yet had he no commission for setting up a new religion of revived Ethnicisme, as *Mede*, *Revel.* 11. 3. in imitation of the three sons of *Saturne*, their three major Gods; the deifying of *Hercules*, *Augustus*, &c. their Heroes; in forcing some more difficult and figurative texts to confirme their inventions; whereas that which is most plain, common and commanded is the measure of that which is more difficult and obscure; for which cause they are termed *Gentiles* in the *Revelation*; and the true beleivers *Jews*. To passe by the reports of *Zosimus* concerning the conversion of *Constantine*; we may observe by those, *Iudges* 8. 27. 2 *Sam.* 17. 23. 1 *Kings*, 11. 5. 12. 28. *Ier.* 44. 17. how Kings, Captains, and Counsellors, (albeit renowned) are not presidents for Religion more than meaner men, as 1 *Cor.* 1. 27. 2, 6. so that such servile cattell and men-admirers for advantage, *Iude* 10. are the very baine of all ingenuity and Christianity.

CHAP. 8.

TO come to the first *Nicen* Council (the Load-star of the three following); besides that humane Councils are
but

but externall and accidentall means of truth ; it was falsified by *Sezzimus* the Civilian concerning the point of Primacy ; and is generally condemned for the re-baptization of the *Cataphrygians* ; their three and ten yeares penance ; that men should pray rather standing then kneeling ; and is reproved by *Hierome* , for equallizing the History of *Judith* with the holy Canon , besides that divers of the best learned of them dissented from the rest and major part, according to that *Exod.23.2.* also *Calvine* could not endure that very God of very God in their Creed ; for God being a most pure act , a begotten God (to speak properly) is a most grosse contradiction : And that begotten not made, contrary to that, *Rom.1.3. Gal.4.4.* generation being proper to living and mortall creatures for continuance of their kind ; thus by going forth of mens buildings or systemes, as *2 Esdras 10.54.* transported by some good Angell into the Wildernesse, as *Revel.17.3.* I got a glympse not onely of the G. Whore, but of the Spouse of Christ, *12.6.21.9.* which things although they may seeme strange and new, the reason resides in the abolishing of an old errour , see *Zech.14.7. &c. Isa.30.26. 2 Esdras 5.4,6. 22.* For mysteries they are either of things more hard to be understood as parables not expounded , *Matth.13.11.* propheties not fulfilled, *Ephes.3.3,4.* godlinesse to a sensuall worldly and wicked man, *1 Cor.2.14.* or that cannot be understood, as meerlyes in believing things that are not , especially expresse contradictions concerning the unity and supremacy of God, as *2 Thess.2.11. Revel.22.15.* For to multiply the Deity, or detract from its Unity is blasphemy, as all the Doctors define.

CHAP. 9.

BUT me thinks I smell a Fox or rather a Wolfe, in the Fable, and unlesse the Lord put to his helping hand of the Magistrate, for the manacling of Satan in that persecuting power, *Revel. 20. 2.* there is little hope either for the liberty of the Subject, or Law of God amongst us, *Psal. 119. 126.* so this wo will not depart untill it rest in a poor and terrified remnant, as *Revel. 11. 13.* And I cannot understand what detriment could redound either to Church or Common wealth by the toleration of religious, not antipoliticall, but rather benefit, as we see by example in *Holland* and *Poland.*

CHAP. 10.

FOR that which was objected concerning *Arrius* his formidable end, it is rather an argument of his equivocal perjury, &c. *Hist. Tripart, 3. 10.* like *Ananias* and *Saphira*, *Act. 5.* or *Judas* 1. 18. then of the cause: As for that which is commonly answered, that God is not divided but distinguished into three equall persons, is as much as if they had not a reall, but only a relative or rationall being or existence, as if essence and existence differed in God, or in any thing whose kind consists in one individuall: for hypostaticall union and communion of properties, they are but reall contradictions, and the froglike croaking of the Dragon, the beast and false Prophet, *Revel. 16. 13.* by virtue of a *Hocus Pocus* and a Babylonian mouth, thus after the precipice of this Romish *Jezabel*, and the death of her two daughters, *Homansia* and *Symonsia* like *Aholah*,
and

and *Aholiab*, *Ezech. 23*. I perceive how the Western Sun declineth to its period and setting: And as for that third Reformation which succeeded the *Calvinian* upon the *Turkish Territories* more remote from the Romish tyranny, especially, about *Anno 1560*, in *Transilvania*, *Lithuania*, *Livonia*, and *Polonia*, wee cannot expect to be compleat before the revolution to the East (where it first began) *Revel. 7. 9. 14. 16. 12.* (there being 12 Bishops successively at *Antioch*, unto the year 400, * *Antioch* being the Metropolis of *Syria*, famous for that, *Acts 11. 6*; and the ten Persecutions, bounded on the East by *Euphrates*.

More's Chronol. Magdeburgs Hist.

CHAP. II.

AS for presumption, to professe that which God commands, yea, that first and great Commandement I aver it to be none, *Dent. 18. 20.* and the son of *Syrach 3. 23. 5. 10.* be it opposed by never so many, or great; *Numb. 14. 44. 16. 2.* or never so glorious titles of the orthodox *Nicene* Fathers, and the Pope his Holiness, for that *Iob 32. 22*, therefore, howsoever some object that it is damnable to beleieve no more then what we can comprehend, as *Iob 11. 7.* yet let them consider that in the precepts necessary to salvation, we are to beleieve what we may apprehend according to our best understanding, *Mark 12. 33. Jer. 9. 24.* this I say to the shame of such as shut their eyes against the most illustrious and authentick testimonies of all or the most memorable and approved times, places, and persons; hardly to be brought that ever they had greater grand Fathers, &c. not allowing any more of authentick and classick testimonies, then the most vain and improbable traditions amongst men; nor to beleieve the Histories of *Moses*, *Christ*, &c. because they had not the happy houre of

St. Thomas, or others to be seeing, and sensible witnesses, as
Iohn 20.27. 1 Iohn 1.1.

The Lord God of his most gracious goodnesse grant,
 that the more able and ingenuous, like true and trusty soul-
 diers of Jesus Christ, whose eyes the God of this world
 hath not blinded; would do their utmost endeavour to re-
 duce the rest from that long captivity of our spirituall *Ba-
 bylon*, under that Man of sin; and that God would prosper
 their endeavours that are studious of the sincere Truth; and
 strive for the same to death, as the son of *Syrach*, 4.28; and
 defend justice for their life, to the exaltation of their
 Nation, as *Prov.* 14.34; that releeve the oppres-
 sed, &c. as *Isa.* 1.7; that so wee may
 enjoy the good things of
 the Land.

A M E N.

To the Honourable H O U S E of
Commons at W E S T M I N S T E R.

The humble Petition of *P A U L B E S T*
Prisoner in the Gatehouse.

Humbly sheweth,

THat whereas your Petitioner hath been a
close Prisoner ever since the fourteenth of
February 1644, onely for this his premised rea-
sons or opinion committed to a Minister (a sup-
posed friend) for his judgment and advice onely;
having at all times shewed himself a liege loving
and active Subject to the utmost of his ability:
in these and whatsoever else humbly submitting
himself to your most serene and able judgments.

*Your Honours would be graciously pleased
in commiseration of his exceeding distres-
sed Estate, with what sufferings hee hath
already endured, to grant him his release
or judgment, according to the worth and
wisdom of this Honourable and independ-
ant Court,*

And your Petitioner shall pray, &c.

To the Honourable House of
Commons at Westminster.

The humble Petition of JOHN AUSTIN
Prisoner in the Gaol.

Sheweth, That whereas your Petitioner hath been a
close Prisoner ever since the fourteenth
February 1744, only for this his promised res-
toration or opinion committed to a Minister (a dis-
posed friend) for his judgment and advice only,
having at all times showed himself a free loving
and active Subject to the utmost of his ability;
in these and whatsoever else humbly submitting
himself to your most serene and able judgments.

Your Honour would be graciously pleased
in commiseration of his exceeding distress-
ed Estate, with what suffering he hath
already endured, to grant him his release
or judgment, according to the merit and
wisdom of this Honourable and independ-
ent Court.

And your Petitioner shall pray, &c.